Foucault's Challenge

Discourse, Knowledge, and Power in Education

Thomas S. Popkewitz and Marie Brennan, Editors

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title	:	Foucault's Challenge : Discourse, Knowledge, and Power in Education
author	:	Popkewitz, Thomas S.
publisher	:	Teachers College Press
isbn10 | asin	:	0807736767
print isbn13	:	9780807736760
ebook isbn13	:	9780585035062
language	:	English
subject		Foucault, Michel--Contributions in education, Education--Philosophy, Discourse analysis, Power (Philosophy) , Postmodernism and education.
publication date	:	1998
lcc	:	LB880.F682F685 1998eb
ddc	:	370/.1
subject	:	Foucault, Michel--Contributions in education, Education--Philosophy, Discourse analysis, Power (Philosophy) , Postmodernism and

education.

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In this section we try to put these truths into a larger context. On the one hand, this leads us to widen the "archaeological" perspective and analyze the official Finnish school discourse as part of a broader "epistemological space" (Foucault, 1991b, p. xi) specific to the period, say, from the 1960s onwards. On the other hand, we come to the threshold of a "genealogy" of institutions and practices of education. However, we remain standing on the threshold, because the official texts we are using as source material do not tell us about actual nondiscursive practices in schooling. While the truths *T*1*T*4 describe what must be said in order for one to be taken as a serious expert speaker in this specific discursive field, in the following we try to outline answers to other questions: How is the truth to be spoken? Who can speak it? Why is it spoken? We will summarize our tentative, and in no way exhaustive, answers as two tacit principles of discourse. They are sort of "metatruths" defining rules or codes of the truth-game in this and obviously also in other discursive fields. These principles are characterized as tacit because they have never been articulated explicitly. We call them tacit principles of rationalism of hopes and pastoral professionalism.

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